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ABSTRACT

Educational trends in a rapidly changing world are stressed in the eleven articles which comprise UNICEF news. Written by journalists, educators, public officials, and staff members of international agencies, the articles describe educational development globally, on the community level, and in the classroom. The first article points out the need for developing an awareness of global diversity and an empathy for others. Several articles argue that the classroom is the most useful place for people of all ages to learn to deal with masses of information and stimuli generated by modern society and to gain appreciation of a common humanity and dignity of the individual. Case studies of educational programs in England, Italy, Illinois, and Canada present information on innovations to broaden awareness of the global dilemma including community participation, newspaper analysis, and mass media teaching. An article on the development of education in Europe explains how the widening gap between rich and poor has prompted efforts to internationalize both schools and society. Individual aspects of educational development are discussed in an article on ways in which parents can prepare their children for the 21st century. Another article advocates the use of student-centered curriculum rather than content-centered teaching units, to increase the capacity of students to learn from the world. (Author/DB)

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EDUCATION FOR A CHANGING WORLD

UNICEF News

SO 010 429

Don Morris -
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UNICEF NEWS

Issue 93/1977/3
Editor: Miriam Miller
Design: Bernard P. Wolff

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Cover design by Bernard Pierre Wolff

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"my country is the world"

Thomas Paine

Johnny is a model pupil. He repeats correctly all the facts and figures about Africa that his teacher has drummed into his head.

His teacher is happy because he has learned his lessons so well.

His parents are happy because his school marks are so good.

And Johnny has said he is happy that he does not have to live in one of those African countries where so many strange, different—even frightening—things go on.

Robert goes to another school. He, too, has been taught many important things about Africa, but his feelings about African life are very different from Johnny's. His teacher has tried to make him "stand in the shoes" of an African child and he has come to appreciate how many things he shares in common with him.

To be sure, these are two extreme and possibly oversimplified examples, but they nonetheless represent the broad spectrum of teaching methods and goals being implemented in the industrialized countries today.

Unfortunately, there are more of Johnny's kind of school and teacher than there are of Robert's. This is a particularly disturbing situation at a time in history when the world is fast becoming one global community which, in turn, demands a global perception in the minds of people everywhere.

James Eckenrod, Professor of Education at the University of San Francisco, claims that the capacity for a global perspective is in almost every child but it needs to be carefully nourished. How can we provide this nourishment? How can education be reshaped to help young people perceive what is happening all over the world? How can the contacts and connections between life in one's own hometown and life in far-away villages and cities around the world be made more visible and vivid?

Fortunately, some educators and groups are working hard to find meaningful answers to these and other related questions being raised today. This issue of UNICEF NEWS presents some examples of new initiatives being undertaken by educators, teachers, parents and communities, drawn largely from the industrialized countries.

These initiatives have many names. Some of the terms used are "development education", "internationalizing of education", "global development studies", "education for world understanding", "intercultural studies", to name just a few. But though the labels may be different, as may be the emphases, there is a common thread that runs through them all—the recognition that all of mankind is a single species on a single planet and that all of us share a common fate.

Children who are free to learn early in life, who have not had their creativity and imaginations diminished by excessive demands for conformity in their thinking and behaviour, are the kind of learners who are free to develop new perspectives through which human progress and human peace are more likely to be achieved.

UNICEF applauds and supports the efforts being made to help children and youth in the industrialized countries understand the situation and lives of children in the developing world. Preparing young people to live constructively and cooperatively in the world of the 21st century means confronting the global issues of war, hunger, pollution, shrinking resources, racial tensions, economic strife and uses of the seabed and of outer space.

In searching for feasible solutions to these major issues we are getting to the heart of the kind of society we want to live in and the kind of society we want our children to live in. We are getting to the heart of the kind of community we need for our many individualities to flourish. ■

There can be no true world community until children in affluent countries are taught to have a sense of fellow feeling for those whose lives are filled with poverty and despair. (ICEF 7748/Wolff)

BUILDING A WORLD COMMUNITY

Edwin O. Reischauer

When Thomas Paine two centuries ago wrote "My Country is the World", he was stating a remote philosophic ideal. Today it is a near reality, even though not many people realize it and still fewer feel it emotionally. By the twenty-first century it will be an overwhelming necessity. Mankind's interdependence is growing rapidly and inexorably. We see it in our mutual dependence on limited sources of energy, food, and raw materials, in our sharing of a fragile global environment, in our huge, intricate, but precariously balanced patterns of international trade, and in the chilling realization that a major war today could easily wipe out all civilization and humanity itself.

During man's long history, the basic unit of survival has grown from the individual hunting family, to the settled agricultural village, to petty states of various sorts, and finally to what we

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Edwin O. Reischauer, since September 1966 a University Professor at Harvard, served with distinction as United States Ambassador to Japan from 1961 to 1966. His long experience in Asian affairs includes, among other things, study and teaching, and serving in a variety of U.S. Government posts. A former Director of the Harvard-Yenching Institute and President of the Association for Asian Studies, Professor Reischauer is also renowned as the author of many outstanding books on Asian topics, including his most recent book, The Japanese.

call the modern nation state. Now survival demands a quantum leap to a worldwide community. Unless people can learn to have far more tolerance and understanding across cultural and racial lines than they have ever shown before and unless they can develop much greater skills at cooperation and, what is most important, a will to cooperate, the long-range prospects for the world may indeed be grim. A great catastrophe that destroyed the whole of civilization would be all too probable. Thus, building a world community is not just a vague and far distant dream. It has become a pressing necessity.

Difficulties in adapting to change

The task, however, is prodigious and the time short. Just consider how rapidly change has come in recent years. The glacially slow progress of mankind in early days showed signs of quickening in the eighteenth and nineteenth centuries and has hit breakneck speed in the twentieth. Each quarter century has witnessed almost a new world. Just compare the year 1900 with 1925 and the latter with 1950 and it in turn with 1975. Who could doubt that still greater changes will have taken place by the year 2000, to say nothing of 2025 or 2050. Glance at the figures on world population, economic production, trade, travel, or man's capacities for self-destruction. They all tell the same story of a crescendo in world affairs, ranging from a four-fold increase in world population between 1900 and 1975 to a ten-fold, a hundred-fold, or a thousand-fold increase in the other categories.

People find it difficult to adapt to so rapid a rate of change. The only hope is in new generations of young people who, growing up under new circumstances, find it easier to adjust to them. But to do this successfully, they must be prepared both at home and in school for the changes taking place. If their education is backward looking, they may do no better than their elders. The child who is starting his education today will hardly be fully launched on his career before the twenty-first century. He may be at the height of his powers around the year 2025 and still a participant in society in 2050. And yet, is he being educated for the age in which he will be active, or for the present passing age instead, or, still worse, for a time that has already slipped into history?

A sense of shared identity

A few years ago, troubled with these thoughts, I wrote a small book which I called *Toward the 21st Century: Education for a Changing World.* I am delighted to see the *UNICEF News* taking up the same subject under much the same title. Many voices, of course, have been raised to sound the alarm. That is relatively easy to do. The real problem is first to work out methods whereby children can be prepared for the interdependent, unitary world in which they will live, and then to find means to implement these plans. Both these tasks are far more difficult than simply identifying and describing the problem.

The needs are basically twofold. Children must be made aware of the great physical and cultural diversity of the world. They must come to realize that what they themselves know so well and seems so natural and almost inevitable to them is only a small part of the whole of human experience. But this perception of diversity alone is not enough. They must also be taught to have a sense of fellow feeling for those who live in different circumstances, with differing values and styles of life. Without this empathy, this sense of shared identity, there can be no true world community.

Affluent countries must take the lead

The task at present falls unevenly on the various countries of the world. Many of the developing countries are so deeply involved in the challenges of sheer survival and also in creating their own national identity that they can spare scant energy for what may seem to them a rather remote problem. But the more affluent, industrialized nations are not only more deeply involved in the problems of interdependence but also have the energy and resources to do something about them. It is they who must take the lead in the task of building a sense of a global community.

There are pitfalls, however, to watch out for. Well meaning instruction about different lands and cultures might be presented to the child in such a way as to emphasize the difference between what he considers normal and correct and the apparently strange ways of foreign peoples. The danger is particularly great when children in some affluent community study conditions in some particularly impoverished land. The known pattern of their own affluent society will inevitably seem far preferable to the grinding poverty of the other. They might learn pity for others from this experience, but hardly true fellow feeling.

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Avoid strengthening prejudices

It is important not to segregate what a child learns about foreign lands from the main curriculum of instruction about his own land and culture. Otherwise the child is likely to be strengthened in his all too likely prejudices, in which he sees his own nation and culture as natural and desirable and everything else as alien, strange, and inferior. This would be no way to help the child develop a sense of shared identity with others. Instead children should learn about other lands and societies as part of their main curriculum presented, together with knowledge about their own land and culture, as variant ways in which people attempt to meet the universal problems they all face. And they should learn, not just about cultures operating at much lower technological levels and therefore with apparently inferior results, but about other affluent lands where differing values and patterns of life will seem more comparable to their own, therefore more valid.

The effort to develop a sense of a world community cannot be assigned to some particular level of education, but should be a major aspect of education at every level. It seems unthinkable that students should emerge from college as so-called educated adults with no study at a sophisticated college level of other societies than their own. Secondary schools should make it a major task to see that their students have an awareness of the outside world and gain some knowledge of at least some other cultural tradition than their own. But the most important task is probably at the primary level. Here children develop some of their most basic attitudes. Among these attitudes certainly should be the realization that out beyond their own familiar little circle is a great and diverse world and that all people in this world are part of a global community which has no choice but to learn to live together in peace and fruitful cooperation.

It is probably inevitable that the effort to develop a sense of a world community must center on our schools, because educational systems have come to play so decisive a role in our modern societies. Still, the task is too great and urgent to be left merely to formal education. The family, of course, can play a vastly important role. But the problem here is that, unless the parents already have the concept, they may well act as inhibitors rather than aids, remembering more the prejudices of their youth than thinking about the needs of the future. In those families, however, which have grasped the concept, parents should consciously seek to instill in their children a greater empathy for other peoples and cultures and a greater sense of the world community than they themselves may feel.

Importance of mass media and travel

In this age, mass media are also vastly important for instilling basic attitudes. So far they have scarcely been tried as means to help build a sense of a world community. Television could be of great importance for young children, particularly those of preschool age, where some of the most ingrained attitudes are developed and language learning skills are at their height. With a little thought, programs could be devised which would teach basic foreign language skills at this age level, thus relieving pressures for language learning in later years and probably accomplishing more with less effort. Easy communication after all is an essential ingredient in building a world community. There could also be programs which would instill in small children the basic truths that people are diverse in their way but they all must learn to understand and cooperate with one another if they are to live successfully together in this world. The learning of this simple fact at an early age would greatly facilitate the learning of more complex facts and more sophisticated attitudes about a world community at the various levels of formal education.

Another important way to develop the necessary attitudes is through actual contacts across national and cultural lines. Not many young people may have the chance for travel or study abroad or for close relations with foreigners in their own country, but for those who do, these experiences can be of the greatest importance in developing an awareness of the diversity of the world and a sense of empathy for others. In particular, I have been struck how study abroad at the high school or even the college level almost without exception has a tremendous influence on those involved, often affecting their whole lifetime careers.

The means for developing a sense of world community may be many, but they are still largely to be developed and put into force. As I have said, it is easy to point to the need but extremely difficult to work out practical ways of meeting it. But this is something that must be done. The unfolding history of mankind gives us no other choice. ■

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The Classroom in a Global Age

David C. King

In a San Francisco, California, classroom, young children were engaged in the earnest business of discovering, exploring, and analyzing systems. They ranged in age from six to nine, and the youngest could not yet read or write—but they could all take part in this full-class activity.

They found systems in the human body. Toys were systems. So was the class itself. Someone discovered that the pencil sharpener was a system, with parts that had to function together for the system to work. An outburst of glee accompanied the new discovery.

This enthusiasm for dissecting everything from flashlights to flowers to see how the parts work seems far removed from the concerns of our global age. And yet these children were taking the first vital steps toward grasping the complexities of life in a highly interdependent world.

"They love these activities," states Alexis Aquino, their teacher. "The idea of systems helps them make sense out of the world around them. It's like having a special kind of magnifying glass."

David C. King is Senior Associate of the Center for Global Perspectives. The Center's headquarters are in New York City.

Forming analytical tools

Ms. Aquino is taking part in a large-scale programme called Global Perspectives: A Humanistic Influence on the Curriculum. Funded in part by a grant from the National Endowment for the Humanities, this programme uses testing sites throughout the United States, plus links to schools in Canada, England, Kenya, Peru, Japan, and India.

The underlying assumption of the project is simple: Schools must provide young people with a set of tools for analyzing the world so that they may be able to understand the complex webs that are bringing all parts of the planet into ever-closer contact. Concepts such as systems form part of this tool kit. Knowledge of systems forms

Students from an affluent suburb in San Francisco travel to an "inner city" to study wall art. They have been studying the nature of both conflict and interdependence and the teacher wants them to analyze the wall art painted by Mexican, Mexican-American, black, white, and Asian-American artists from the neighbourhood. The students find evidence of both interdependence and conflict and they argue about interpretations. Their skill in using concepts is being sharpened. (ICEF 7744/King)

a basis for understanding interdependence. Change, conflict, and communication are other concepts which form one beginning set of analytical tools.

Skill in using concepts sharpened

A few blocks away from Alexis Aquino's classroom, a group of older students from a suburban school emerges from a subway. They stare around them with a kind of self-conscious awe, like tourists in a strange land. For these residents of an affluent suburb, a step into the "inner city" is really a journey across cultural, ethnic, and economic boundaries. None of them has been to this neighbourhood, called the Mission District—a neighbourhood which Alexis Aquino says "is a place people go through only if they're on their way somewhere else".

Operating in the same Global Perspectives project, Alan Hawkins has brought his students here to study wall murals. The students are well equipped with tape recorders and sophisticated cameras. They are also equipped with weeks of study into the nature and dynamics of both conflict and interdependence.

Now they drift through the Mission neighbourhood—exploring the "wall art" — huge murals splashed boldly across the once-barren walls of stores and housing projects. The artists are Mexican, Mexican-American, black, white, and Asian-American—a rich mixture of cultural diversity.

The students snap pictures and work up the

nerve to talk with Mission residents. In analyzing the wall art, they find evidence of both interdependence and conflict. One mural shows a rapid-transit railroad borne on the shoulders of people. Is the Mexican artist saying that the rapid-transit system is supported by the peopie? Or is his message different—the people being crushed beneath the weight of this financial burden?

The teenagers argue about interpretations. Their skill in using concepts is being sharpened. Almost unconsciously, they are applying this skill to new experiences and information. That is why the programme has proved successful. Students usually forget most of what they learn, but they don't forget concepts.

Fortunately, this approach does not require costly materials or equipment. Alexis Aquino's classroom is furnished with donated odds and ends. Shirin Darasha, principal of the J. B. Petit School in Bombay, found that textbooks were not available; a major project then became "textbooks" put together by the students themselves.

Impact of global interrelatedness

The global perspectives programme is one of a number of new approaches to the old educational problem of trying to find ways to develop "world understanding". Much of what we have tried in the past simply has not worked. Students emerge from schools with little understanding of global concerns, little empathy for people of "different" cultures. Research shows that stereotyped images of other cultures increase with the age of the students—even when they are exposed to courses dealing with the very cultures being stereotyped.

We cannot escape the conclusion that much of what has been taught does not provide people with adequate preparation for life in this global age. The traditional approach of teaching about "strange lands and friendly people" is gradually being replaced by new views of what schools can accomplish. Teaching about the world we live in is gradually being lifted out of canned courses like international relations and spread across much of the curriculum. We are beginning to recognize that the impact of global interrelatedness touches most aspects of our lives, including career choices and chances, lifestyles and living standards, our tastes, aspirations, and ethics. Consequently, courses in career education, in science, social science, and the humanities all have a role to play in helping young people grasp the opportunities of our interdependence and cope with its new pressures and conflicts.

Learning about the environment also involves learning how to survive in a wilderness setting. The environmental crisis may help to forge that sense of shared destiny so sadly lacking in education today. (ICEF 7743/King)

The joining together of disciplines or subject areas is also evident in the field of environmental education. When we face intricate decisions and choices affecting the environment, it's hard to tell where science leaves off and social, aesthetic, or philosophical concerns begin.

Environmental issues, in fact, may provide a turning point in schooling throughout the world. Other crises of our habitat, from poverty to nuclear terror, have not managed to jar education into realistic probes of humanity's present or its future. But the environmental crisis may help forge that sense of shared destiny which has been so sadly lacking.

The Belgrade Charter

Indications of new directions for education were illustrated at a Workshop on Environmental Education held at Belgrade in October of 1975. The workshop was sponsored by UNESCO and the United Nations Environment Programme (UNEP), and brought together representatives of 65 nations. All signed the workshop document which became known as the Belgrade Charter.

The charter states, in part: "We need nothing short of a new global ethic. An ethic which espouses attitudes and behaviour for individuals and societies which are concommitant with humanity's place within the biosphere—which recognizes and sensitively responds to the complex and ever-changing relationships between man and nature and between man and man. . . ."

The authors of the charter stated that this ethic could emerge if we can create "a worldwide environmental education programme that will make it possible to develop the new knowledge and skills, values and attitudes which will constitute the key factor in a drive toward a quality of environment and, indeed, toward a better quality of life for present and future generations living within that environment".

The charter may be more significant as a reflection of existing trends than for its direct impact on education. Schools throughout the world, but especially in the countries most responsible for the current crisis of habitat, had already begun major programmes designed to produce the kinds of skills and viewpoints called for. There has also been an increasing exchange of ideas, talents, and materials among schools of different countries.

While these trends are hopeful, we must be modest in our expectations of what schools can achieve. Education designed to develop a new sense of responsibility toward our planetary home can encounter difficulties similar to those of education for cross-cultural understanding. If it becomes a textbookish series of admonitions, environmental education may have little impact.

Skills must rely on basic humanism

Italo C. Angle, of Italy's Ministry of Education, makes an important point in saying "we must start from the idea of the . . . environment as an *unspoken language, a visual thought,* to be rediscovered through a process of reading and interpretation. . . ." The idea of learning to read and interpret the signs produced by our natural and human-made environment is critical. This means, once again, that the major task of schools is to provide students with the skills needed to achieve that reading and interpretation. In other words, the classroom is most useful not as one more dispenser of information but as a place where people of all ages can learn to process and deal with the great masses of information and stimuli which bombard us. And the most successful efforts to provide those skills are those which rely heavily on a basic humanism as well as on science and social science.

On March 4, 1886, English novelist Thomas Hardy scribbled this entry in his journal: "The human race to be shown as one great tissue which quivers in every part when one point is shaken, like a spider's web when touched."

Nearly a century later, we may be close to accepting that truth and acting upon it. ■

In the Amerigo Vespucci school in Rome, students display the handicrafts made by themselves and their parents. The items are sold for the benefit of UNICEF. This is one of two schools in Rome where an experimental UNICEF school programme was carried out. The enthusiasm of the students spread to their families and their communities. (ICEF 7745/UNICEF)

A Community Venture–

The UNICEF School Programme in Italy

Marilee Karl

Is it possible to achieve the active participation of children, their families, the community, in the drama and goals of UNICEF through the schools? The answer is a resounding yes, if we look at the project promoted by the Italian UNICEF Committee, under the aegis of the Ministry of Education in two schools in Rome.

What began as an experiment in the schools became a truly community venture. The enthusiasm of the students leapt over the school walls and spread to their families and neighbours, to their communities and even beyond to other schools and cities and towns in Italy.

Marilee Karl is co-founder of the Women's International Information and Communication Service in Geneva and Rome.

The two schools participating in the experiment were the primary Amerigo Vespucci school and the secondary Martin Luther King school. The basic purpose of the programme was to sensitize the students and the community to the problems of the Third World and to the ideals and aims of UNICEF. UNICEF's work was interpreted as action for the "liberation" of children quite beyond any kind of paternalism or pietistic expression of charity.

Accepting greater responsibilities

Based as it was upon democratic participation in the learning process and on continuous exchange and cooperation between students, teachers, parents and the community, this experience led to an active acceptance of responsibility for international solidarity and understanding among peoples. At the same time, it led to a concern about the problems of children not only far away but close to home—a concern for the well-being and the living conditions of the children in the neighbourhood.

The results have been so promising and the experience so rewarding for all concerned that other Italian schools have been invited to implement the programme.

Enriching the curriculum

Several things are striking about this experiment. Far from having a limiting effect on the school curriculum, the UNICEF programme greatly enriched all aspects of school life. Particularly significant is the way the programme adapted naturally to an inter-disciplinary approach to learning. Moreover, in the course of the experiment it clearly emerged that the method—the process of learning—was as important as the content. As one of the teachers says: "The usual scholastic materials have been totally transformed and enormously enriched. Geography, history, Italian, manual and practical work, moral and civic education have leapt over their traditional boundaries, and it has been possible to achieve that inter-disciplinary approach that is so much talked about in modern pedagogy."

All this required a great deal of commitment and preparation on the part of the teachers, of course. The students and their families, too, were drawn into the preparations—participating in the research and gathering of materials for study.

Studying the major problems

Through the use of audio-visual materials, the students began to learn to appreciate the richness of other civilizations as well as the seriousness of the problems facing many of the developing countries, especially those problems affecting children: hunger, malnourishment and undernourishment, education, hygiene, health. They studied the causes of these problems and discovered, among other things, aspects of colonialism, racism and exploitation.

They studied the Declaration of the Rights of the Child and explored its implications both at home and in the Third World. This became a springing off place for much more: some classes chose to study in-depth a particular country where UNICEF is working, for example, Guatemala, Senegal and Thailand. In some classes the study of the problems of hunger and food

Pakistan was the country chosen to be studied in the UNICEF school experiment which was initiated by the Italian Committee for UNICEF. These two photos portray the children wearing the Pakistan national dress which the students made themselves. (ICEF 7746, 7747/UNICEF)

as these affect children led to the study of the problems of women and their emancipation. The study of the Rights of the Child led some classes to look at the living conditions of children in their own neighbourhoods. They found poor housing, lack of kindergartens posing problems of child care for the high percentage of working mothers in the area, lack of schools and parks for children to play and grow in a healthy way.

Working together in class and inter-class groups, the students undertook projects involving the study of history, geography, sciences, anthropology—the results of which were expressed in creative ways: artwork, plastic models, poetry, the composition of songs and dramatic productions. Statistics regarding food, nutrition, health, population and education furnished the raw materials for mathematics. In physical education, the students practiced the games and sports of the countries they were studying and in music classes, they learned the songs of other peoples, not just the words and melody but of everything the song expresses and why.

Conducting neighbourhood surveys

Their efforts to sensitize their families and communities to the problems of the Third World and the aims and activities of UNICEF led the students to make surveys in their neighbourhoods. Using a questionnaire, the primary school children interviewed their families and neighbours on such things as: What do you think of UNICEF? What do you think are the causes of underdevelopment in the Third

World? What do you think is more important, to give food aid or to help people become self-sufficient?

In the course of the survey conducted by the secondary school, the students were often asked why they wanted to solve the problems of other peoples before their own.

The students answered: "The question 'why help other peoples before thinking about ourselves' has been put to us, also because aid is often asked and given in a paternalist spirit. On the contrary, it must be understood that the predominant concept of UNICEF is to promote the conditions needed for normal human development, which will help everyone to evolve culturally and therefore to become self-sufficient, thus obtaining real independence".

The secondary school students also reported that "a lively and human dialogue was sparked off which led us and our parents to face together other problems we had neglected. We all felt more united, and the adults showed real concern in discussing with us the problems of young people."

Enthusiasm is contagious

The excitement of the students could not be confined within their families or communities. One of the most significant things about this programme was the eagerness of the students to share the results of their activities. They began corresponding with students in other schools in Italy, with city and school officials, political leaders and sports and entertainment personalities. The secondary school students wrote letters to schools in other countries, in other languages. The schools also participated in the production of a documentary film on the most important phases of their activities, which was shown in cinemas all over Italy, and in a radio broadcast recorded at the Italian Broadcasting Agency (RAI). They organized public debates and round-table discussions.

Not least important were the visits of student delegations—"embassies"—to other schools in Italy and to community and city officials, to communicate in person the excitement of what they had learned and to stimulate interest and exchange. This is the message these "embassies" brought with them:

"When a child is born, it asks something of the world:

"Give me healthy affection, a name, a house, food, care, play. Give me a school, freedom, a green field and space for my personality . . .

"We enjoy these rights. UNICEF—the United Nations Children's Fund—is working so that all children will enjoy them.

"We are happy to be able to collaborate with this organization which protects children in the whole world but which is especially working so that the children of the Third World will have the right to a good life and not just to survival.

"In these few minutes, hundreds of children are dying of hunger. We must remember that these children, even though they are starving, belong to peoples with rich civilizations.

"So we must extend our hand not only to tell about what we are trying to do to learn about the history and lives of our brothers and sisters far away but to ask you to help us in working with UNICEF, because in realizing the ideals of UNICEF we are working for peace and for a more just world." ■

Top Priority in the Family "Agenda": A Global Perspective

Gerald W. Marker and C. Frederick Risinger

Most of us in Western countries grew up viewing the world "from the inside out". Like the Chinese of the seventeenth and eighteenth centuries, we saw ourselves in the centre of a series of concentric circles. Our family came first; then our town or city; then our country; and finally, the rest of the world.

Many adults still view the world from this "inside out" perspective. And in many subtle and not-so-subtle ways, this perspective is being communicated to our children. But it is obvious that the next generation of adults must have a global perspective. Instead of the "inside out" view, they must be able to see the world as a space voyager does—as a global home for all humankind.

Can anything be done to facilitate the development of this worldview among our children? Certainly some people are trying. One of the strongest and most pervasive trends in social studies education today is the "global perspectives" movement. In a number of schools, from the primary grades through the last year of high school, students take courses and participate in activities designed to encourage global awareness and understanding. In recent months, there have been examples of twelve-year olds debating the ethics and relative merits of the "lifeboat", "triage", and "spaceship" concepts of humankind. Seven-year olds have participated in an ethnic food festival, and sixteen and seventeen-year olds have researched their roles for participation in a five-day model United Nations session.

The idea of a round world is an advanced concept for young children, but having a globe around and having parents talk about it speeds up the process. (ICEF 7752/Satyan)

But what about preschool children—those children who will reach adulthood at the turn of the century? What about those in the primary grades where systematic social studies instruction is frequently shunted aside so that more time can be spent on reading and math?

What parents can do

Finally, what about the time that our children are with us, their parents? The attitudes and ideas that we share with our younger children

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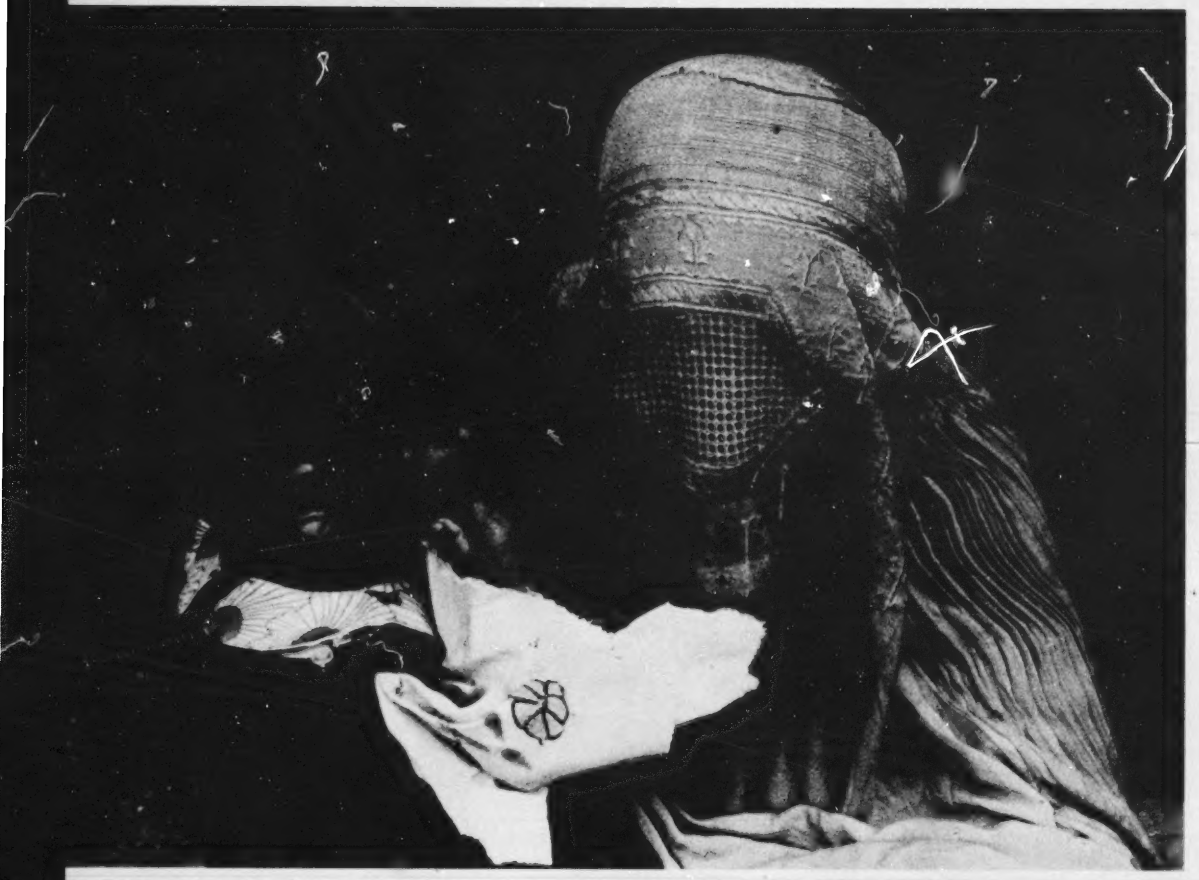


The method by which differences are pointed out and explained by parents can shape the child's perception. Pointing to a picture of a person's dress and saying "Can you imagine dressing in *that*?" contributes to a feeling of "weirdness" and alienation. Instead parents might point out that clothing is determined by fabric, function and climate as well as style and custom. Although wearing this *chadri* is now officially a matter of personal choice in Afghanistan, many women still wear it. (ICEF 7591/Satyan)

become the foundation for their values as adolescents and adults. If it is possible to encourage a global perspective among preschool and primary age children, it should be a top-priority item in every family's "agenda". It could be as important for effective global citizenship as any of the school experiences that they will have in later years.

What behaviours or activities can we exemplify or use to encourage a global perspective among our young children? Five principles seem apparent:

1. Preschool and primary age children are capable of forming concepts about other countries and other peoples.

2. Concept-building should begin as close to the child's individual interests as possible. For example, parents could relate a holiday experience such as Christmas or Chanukah to celebrations in other countries. Generally, experiences within families are not structured. By consciously constructing linkage situations, we may be able to hasten the development of a global awareness.

3. One of the best times to encourage global perspectives among our children is in the period just prior to beginning school and in the first few years of elementary school. Parental influence seems to decline after this period.

4. Positive attitudes toward other nations and peoples can be encouraged by focusing on the similarities among cultures rather than on the differences. If children perceive the other culture, nation, or people as "strange" or "weird", their attitudes are likely to be more negative.

5. Television is crucial in shaping the global attitudes of children from preschool through the high school years. Appropriate use (and non-use) of television can be a significant aid to parents.

Preparing for the 21st century

Based on these principles, parents can begin to prepare their children for the twenty-first cen-

tury. Activities and experiences can be planned to broaden a child's worldview, motivate curiosity, and provide linkage situations.

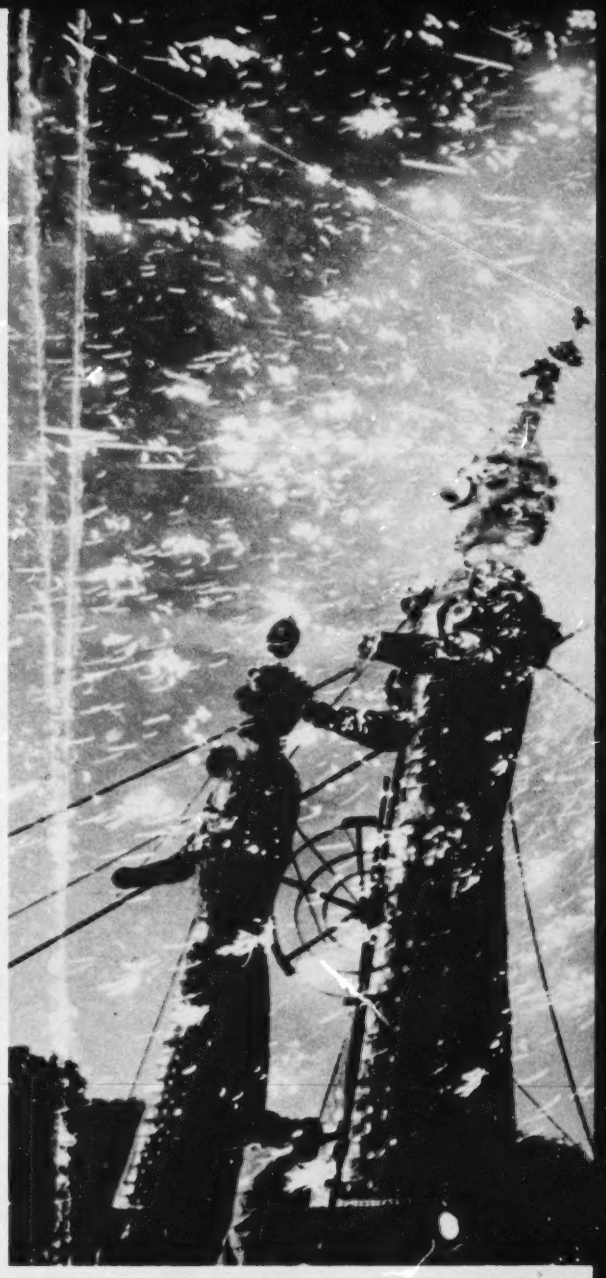
The easiest and best place to begin is by taking full advantage of those events which are already a part of the typical family's life. For example, all children are food oriented, making mealtimes a convenient time to talk with them about where many of our foods come from. How does coffee get from Brazil to our breakfast tables? Bananas from Latin America? Tea from South Asia? Beef from Australia? Young children may even find it fun to keep a picture list of foods eaten by the family which would have to be done without if we were limited to only foods grown in this country. The relationship between environment and plant life, and thus staple diets, can be illustrated by helping children understand why plant and animal life varies from region to region.

An increasing number of families travel overseas, either on vacations or as parents are transferred by the corporations for which they work. Such occasions provide obvious opportunities for young children to see first-hand that the human species has invented many different lifestyles and ways of coping with their environment.

Positive aspects of different cultures

The method by which differences are pointed out and explained by parents can shape the child's perception. Pointing to a home, a transportation mode, or a person's dress and saying "Look at that strange house!" or "Can you imagine dressing in *that*?" contributes to a feeling of "weirdness" and alienation. That naturally leads to ethnocentric attitudes. Instead, parents might point out that home styles are influenced by the availability of building resources, climate, and function. Clothing is determined by fabric, function, and climate as well as style and custom.

Holidays are exciting times for young children and offer still more opportunities to give youngsters a worldview. Christmas and Chanukah are, among other things, major events of religions which began in another part of the world. Many of the toys children receive are manufactured in foreign countries and many of the traditions, such as decorated trees, lighting candles, and giving gifts, originated in other nations. Halloween, in many communities in the United States, means "Trick or Treat for UNICEF" and a chance to explain to children how UNICEF helps children like them around the world. UNICEF greeting cards provide a similar opportunity.



Holidays are exciting times for young children and offer opportunities to give them a world view. This Indian holiday marked by fireworks can be discussed and compared with events more familiar to a youngster. (UN Photo 64950)

Skilful use of television

Perhaps one of the most difficult ideas for children to grasp is that all human beings are coming increasingly to share a common fate. Since research studies indicate that television is the most important determinant in shaping young children's perceptions of the world, parents should use it as a tool. It isn't always necessary to "turn off the boob tube". There are several shows on both commercial and public

television that facilitate realistic and appropriate attitudes toward other cultures, global citizenship, and the issues confronting humankind. If parents talk to each other during the program, they can consciously construct linkage situations for young children who are watching and playing in the same room. Children seem to have an uncanny ability to be playing with toys on the floor, watching television, and listening to the adult conversation all at the same time.

Practical use of the environment

Child development specialists tell us that an enriched physical environment results in amazing gains in concept formation among preschool and primary age children. Globes and maps should be part of every child's environment. The idea of a round world is an advanced concept for young children, but having a globe around and having parents talk about it speeds up the process. Maps are also difficult for young minds to grasp. But what about drawing a map of your house or apartment? You and your four-year old could draw a map from your front door to the mailbox, a nearby house, or business.

All children are fascinated by animals. Pictures of giraffes, tigers, and kangaroos could be cut from magazines and taped to a world map in the child's room. A three or four-year old may not be able to conceptually grasp kangaroo and Australia. But he or she will develop that concept much earlier than children without such help.

One of the goals of global educators today is awareness and understanding of interdependence. It's a tough concept to teach at any age, but we can begin in the early years. We depend on the supermarket for milk, cereal, and bananas. The supermarket depends on truck drivers, farmers, cows, boats, and Costa Ricans for these products. A truck drivers' strike or bad weather in a food producing area can provide further examples of interdependence. Interdependence is not always a "good" term—it's simply a fact of life in today's global community. And it is a fact that must be reckoned with by adults of tomorrow.

Time to begin

This article can be summarized with three statements. First, it is imperative that we begin to prepare our children for a new and radically different world. Second, preschool and primary age children are capable of developing the foundations for a global perspective of humankind. Indeed, it is precisely the period when this foundation should be laid. Third, everyday family life provides the most appropriate and effective opportunities for enhancing the worldview of our young children. The concommitant results of increased family communication, cooperation, and understanding are "fringe benefits" that accrue naturally.

Usually, prescriptive articles about raising young children focus on specific skills such as reading readiness, eye-motor coordination, and the like. This article suggests that we can help our children in a far broader and just as significant way. We can help shape their perceptions of themselves and their relationship to the earth and all of humankind. It's time to begin. ■

Very often subjects in school are treated with international comparisons. For example, contrasting the concept of the so-called threat of over-population with that of over-consumption provides a new and better perspective on these issues. (ICEF 7751/Wolff)

Development

Jane Cottingham

In a little town called Frauenfeld in the German-speaking part of Switzerland sometime during 1973, a group of women went to see a documentary film put on at the local congregation house. It was called, "Bananera Libertad", a film about bananas, about where they are grown, who picks them, how they are exported, and what happens to them at their destination.

This is a Swiss film, so it showed the big supermarket chain—like the one in Frauenfeld—where the bananas are unpacked, priced and put on sale. What is so striking in this film is the difference between the people who pick the bananas and those who eat them. Quite simply, the difference between poverty and wealth.

Jane Cottingham is a writer and editor on development issues and is currently working with ISIS—The Women's International Information and Communication Service in Geneva, Switzerland.

Learning and action

It wasn't until a few weeks later when the supermarket chain suddenly lowered the price of bananas by 15 cents that the group of women began to take seriously what they had seen in the film. It seemed impossible that bananas grown thousands of miles away in Guatemala could be cheaper than apples grown in their own backyard. They realized there was injustice in the fact that the banana pickers in the film earn almost nothing and live in squalor and poverty. So they decided to do something about it. They started getting people to send envelopes with 15 cents to the supermarket chain, requesting that the money be sent to projects in developing countries.

By July 1973, the chain had received over 300 Swiss francs. The cold reception on the part of the supermarket, however, and their shelving of the responsibility onto the big American plantation owners, made the Frauenfeld women realize that the problem was much more complex. They realized how ignorant they were and set about getting all kinds of information about trade relationships, export tariffs, transnational fruit processing companies, the world economic

An official report stressed that "hundreds of millions of desperately poor people have been hurt rather than helped by economic development. Unless their destinies become a major focus . . . development may serve merely to promote social injustice." (ICEF 7/80/Danois)

Education in Europe

system. They began to understand how interlinked the mechanisms are which perpetuate growth and wealth in Switzerland and poverty and underdevelopment in Guatemala.

The problem seemed enormous, but they were determined to try to do something. They decided that disseminating this information they had gleaned was the most important action. So they set up a series of "banana days" when they distributed bananas free in the street, wrapped in an information flyer about the problems of developing countries. An enormous number of flyers were distributed, and over 1600 signatures collected in favour of an increase in the price of bananas on condition that the difference would be channelled to projects for economic independence in a banana-producing country. After the campaign they, in fact, donated 10,000 Swiss francs to a project in Guatemala.

This is development education—one aspect of it at least. This was a self-learning process for the Frauenfeld women, stimulated by an important film. The resulting campaign though, was very similar to many other such "commodity campaigns" carried out in Switzerland, Holland, Britain, the Federal Republic of Germany, and Scandinavia for the last decade. They are actions which help to increase people's awareness about problems related to social and economic development and the underlying economic links between industrialized and developing countries.

The beginning

Of course, development education concerns much more than "commodity campaigns". In Europe it had its beginnings when there was a gradual dawning that the great aims and ideals of the First United Nations Development Decade —to allay poverty by economic growth—were not being realized. The gap between rich and poor was widening, and the more one talked about trade tariffs, increasing exports and production from developing countries, the more those countries became impoverished with the burdens of huge debts and increasing famine and disease. As one official report stressed, "The frightening conclusion of the present work is that hundreds of millions of desperately poor people throughout the world have been hurt rather than helped by economic development. Unless their destinies become a major and explicit focus of development policy in the 1970's

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and 1980's, economic development may serve merely to promote social injustice."

Another report strongly recommended that development education based on genuine solidarity be a major aspect of the campaign in planning for the Second Development Decade. To examine the problem, a European workshop concerning in-school education was held in 1970 at Bergendal in Sweden.

Educational reform

Bergendal was a milestone. Gathered together for the first time were people involved in educational reform and in development policy from fifteen European countries. Co-sponsored by FAO, UNESCO, the Swedish educational authorities and SIDA (Swedish International Development Authority), the workshop was an attempt to compare national experiences in the introduction of international development issues into the schools and teacher-training colleges in Europe. They examined what "development" really meant (and what the causes for underdevelopment are). They concluded that any effective change must involve the formation of new beliefs, attitudes, and behaviour. They felt that *what* young people learn about development is of great importance. It is not just a question of making friends with people from other countries, although this is very valuable.

They saw the task of development education therefore, as being one of making information accessible to young people, encouraging them to form moral and critical judgements and enabling them to participate in such changes as they believe appropriate. It is a process which involves their own development as individuals as well as that of society as a whole. Many ideas on how to do this were expressed. A suggested method for the construction of syllabuses at primary and secondary levels was worked out.

A creative learning process

This happened at a time when the innovative educational ideas of the Brazilian educator, Paulo Freire, were beginning to gain ground in Europe. His book, *Pedagogy of the Oppressed,* showed how education can either function as an instrument of oppression or become an instrument for liberation. If it is the latter, it helps people to deal critically and creatively with reality and discover how to participate in the transformation of their world. This theory helped enormously in enabling educators and others to see that the learning situation, whether in

Following a documentary film about bananas, a group of women from Frauenfeld in Switzerland started a study-action project to learn why there is such a wide income gap between those who grow bananas and those who eat them (UN Photo 84721)

or out of school, can be a creative one, most of all in helping to understand how development is possible.

A later comparative study on in-school development education in six industrialized countries echoes this thinking by stating: "Development education which aims at encouraging an awareness in children of the social and political problems of our time and at forming responsible men and women capable of taking action for justice and equality, presupposes a school which is itself a place for exchange, dialogue and experimentation; in short, a school open to life."

In-school innovations

The country where the repercussions of Bergendal and Freire have gone the furthest is Sweden. The curriculum for basic education and secondary education is determined by the Swedish National Board of Education. In 1972, the Board introduced a new curriculum throughout the country, which put considerable emphasis on what is called there the "internationalizing of education".

A five-year nationwide project was launched by the Board with a view toward promoting the two related objectives of equality and international understanding. Part of this project is a three-year programme for development education which will reach every teacher at every

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level. New materials and methods have been elaborated which will help teachers to analyze materials in a critical way. Another part is the development of teaching materials which really help to deal with development in a real way, and not as something which is studied in a glass case, or which provokes traditional prejudices and feelings of superiority (the "haves" over the "have-nots").

Textbooks are now used only as reference material. They have been replaced gradually by other means such as tapes, films and filmstrips, television and radio, leaflets or brochures and newspaper articles. Very often subjects are treated with international comparisons. For example, contrasting the concept of the so-called threat of over-population with that of over-consumption provides a new and better perspective on these issues.

Sweden is an exception. Admittedly, developments are much slower in other countries in Europe. In general, the role of the school in sensitizing students to the problems of development and in forming new attitudes regarding these problems remains clearly inadequate.

The United Nations

By September 1974, a newly-formed Joint UN Information Committee (JUNIC) set up an ad hoc working group to prepare a plan or common action is promoting development education activities in the second half of the Second Development Decade. Based on the important UNESCO recommendation concerning "education to promote international understanding, cooperation and peace, and respect for human rights", JUNIC undertook various development education projects during the period 1975-1980. These include workshops for teachers, promotion of innovative in-school programmes, the role of higher education, coordination of action in adult and out-of-school education.

The building up of an adequate informational back-up service was seen as vital. The major vehicle for this is the Development Education Exchange Service run by FAO/Action for Development. Regular "papers" give information on selected materials available for use in programmes of development education gathered from all over the world. The JUNIC report states that development education should be concerned with the causes of underdevelopment and with the setting up of a New International Economic Order. The importance of doing this through formal education implies radical reform in the education system.

Linking development and education

Bergendal, Paulo Freire, the failure of the First Development Decade were all factors contributing to a very rapidly-growing awareness at the beginning of the 1970's that development and education had to be inextricably linked in all kinds of ways. Trade unions, national groups, United Nations Associations (especially in Scandinavia), non-governmental organizations, church groups, all started meeting, discussing, acting and producing informational and teaching material which was geared to in-school and out-of-school situations. Packs, kits, books, films, video-tapes, posters, charts and photographs have multiplied at an incredible speed. Innovations in the use of these materials have grown, and projects like the Tropical Museum in Amsterdam have been possible. The Tropical Museum's education service decided to create a "workshop" museum where children not only come into contact with information about countries of the Third World, but carry out their own constructions, drawing, games and writing, using the materials in the museum.

This may seem frivolous. It is not. The New International Economic Order and programmes of action (1974) states that "it has proved impossible to achieve an even and balanced development of the international community under the existing international economic order. The gap between the developed and the developing countries continues to widen." This is the grim reality out of which the demand to internationalize both the schools and society has grown. ■

Peoria and the World: The daily

Sallie Whelan

The classroom bulletin board reads "People Working on Peace". The 26 students are eager nine-year olds, waiting for me to notice something on it.

My eye catches a newspaper clipping about the meeting of Presidents Jimmy Carter and Anwar Sadat. And then I see it—the class photograph of the students themselves.

They want me to know that they, too, are "people working on peace".

It's a wonderful example of what can happen in a classroom involved in a newspaper/school project we call "Peoria and the World".

These nine-year olds are lucky to have Mrs. Jan Smith as their teacher. She wants them to study to become world citizens. She is one of three teachers in Peoria, Illinois, who have put together classroom ideas for a teaching guide project requested from *The Journal Star* by the Mid-America Program for Global Perspectives in Education of Indiana University.

The other teachers are Mrs. Meredith DeGood and Mrs. Kay Bennett. Both teach junior high age students.

Textbooks are not enough

Their idea was to find a way to link their students to the world in a meaningful way. They chose the daily newspaper and its news about *local* citizens, businesses, industries, agriculture, students, government—news about people's everyday interconnections with other countries and global concerns.

"The social studies textbook is always out-of-date," says Mrs. Smith. "My students are interested in human rights and world leaders and the energy crisis now. We study about other countries and people, but without newspapers they don't become real."

As I worked with the teachers to find the clippings we needed to get our "Peoria and the World" project started, we were amazed at how much we found in routine local news and feature stories: students traveling; churches involved in world projects; farm products going abroad;

corporations reporting the opening of China and USSR contacts; Peorians in government in international projects; refugees arriving and settling; entertainers, speakers and visitors from other countries; scientific research of worldwide significance; the local impact of OPEC supply; overseas trade missions.

The products in advertisements also emphasized our global interdependence. The imported cars, stereos, motorcycles, foods, cameras, toys, clothes have become a familiar part of our lives.

Our central Illinois crops and machinery have made Illinois the leading export state in the USA, and many of our students will become workers in industries of our city like Caterpillar Tractor Co., which reaches into every part of the globe.

Sallie Whelan is Director of Educational Services of The Peoria Journal Star, *Peoria, Illinois.*

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newspaper as an educational tool

Teachers share ideas for teaching global interdependence through the use of the local daily newspaper. Left to right are Meredith DeGood, Colleen Dries and Kay Bennett. Mrs. DeGood and Mrs. Bennett are authors of the "Peoria and the World" teaching guide published by the *Peoria Journal Star*. (ICEF 7741/*Peoria Journal Star*)

Activities reinforce studies

The teachers wrote down their ideas and planned learning activities for their students, activities that could be integrated into almost every subject area and used at different grade levels.

They included reading, writing, spelling, history, geography, math and science lessons.

Most of the newspaper clippings the classes collected were divided into sections—sports, industry, agriculture, immigrants, culture, science and government. One of the teachers planned activities for the National Education Association's Bicentennial theme: *"Declaration of Interdependence; Education for a Global Community"*.

Here are some examples:

- With a picture and story about dancers from Ghana performing in Peoria's Courthouse Square, students focus on African music, the instruments and dancing, and the art forms mentioned in the article. Students find Ghana on a map, check the latitude and tell what similarities there are between Peoria and Accra.
- With a news story about "super slurper", a new starch compound that absorbs 5,300 times its own weight in distilled water, developed by Peoria's branch of the U.S. Dept. of Agriculture Research Laboratory, students think of ways it can help in the world. (Since its discovery, hundreds of uses have been planned throughout the world, pending its production.)
- With a sports article about a Bradley University basketball player's trip to Brazil, students research his travel arrangements, what pocket language dictionary he should have,

what season it will be, what customs he might find.

• With a story about the Peoria Police Chief's appointment to a UN Congress in Geneva on the prevention of crime, students learn about the United Nations and its agencies.

• With a news report of the Caterpillar Tractor Co. president's speech on ethical business conduct, students discuss the multi-national corporation. With a story about another industry representative's trip to China, students compare its size to the USA.

Projects to help UNICEF

Mrs. Bennett's students also worked on individual notebooks of clippings and map study. They learned about a Vietnamese family sponsored by a nearby church, talked with an Austrian student attending a Peoria high school, and followed their study of United Nations agencies by making UNICEF their special cause. They gave the proceeds of their holiday dance to UNICEF and visited other classrooms to tell its story.

"I worried a bit at first that there wouldn't be enough in the paper to make the project possible, but there was more than enough," said Mrs. Bennett. "Students are still finding the connections and clipping things like the story about Peorians with relatives in Lebanon and Jerry Klein's account of his trip to France."

Mrs. DeGood's students wrote to world newsmakers, such as diplomats, sports people, rulers, for career information. Mrs. Smith's students prepared a scrapbook to send to students in Saudi Arabia, collected pictures of people for their World Community bulletin board, connected news stories to their study of the continents and role-played world problems as children from other countries.

This year, Mrs. Smith's students are making a scrapbook to share with a school in Costa Rica. The day I visited them, they had just received a mailing from the State of Illinois to be included in the scrapbook. It was a large envelope marked "priority mail", containing a letter from Governor James R. Thompson and brochures about the state. They had waited to open it so that I could share the moment. Then, they proudly placed the materials in a box marked "state"; other boxes are for city and nation.

"I want them to understand that it is through our elected leaders that we can participate in world community and brotherhood," explained Mrs. Smith.

Helping and sharing

Students also work personally on brotherhood and write about it for their classroom newspaper, "The Snoopy Gang Gazette":

"Brotherhood is helping each other and sharing. It's peace, not fighting. It's trying to make other people happy and having friends, not enemies," wrote one student. Another said, "It means a lot to me, and I use it most of the time, except when my sister bosses me around . . . World Community means brotherhood and friendship. I like brotherhood . . . I'm glad we learned this, and I'm glad you taught us this."

Their names go up on the Brotherhood bulletin board when they have done good things for one another.

Other bulletin boards are devoted to world leaders, quotes on peace and a "One World" display. Newspaper clippings are connected to continents as the students learn geography, and English-language newspapers from other countries also provide the opportunity for word study as well as world study.

The students asked me if I knew another meaning for "tender", which they had seen in a news story. "Don't tell them," said Mrs. Smith. "We're going to discover what it means by reading the story and guessing from context."

Motivating children to read and work

It's pure delight for a newspaperwoman like myself to see students enjoying newspapers so much and really connecting themselves to the world from where they are. We have discovered through our project that children are motivated to read and work on basic skills without thinking of it as "work", because they find newspapers to be interesting and "grown-up".

Today as I finish this article, I'm skimming through the paper to see what we might use for a "Peoria and the World" lesson—say, this afternoon.

There's a story about a nine-year old girl who invited President Jimmy Carter to come to Peoria and visit her home. She got a beautiful reply. Never, it seems to me, has the White House seemed so approachable to our children. Perhaps it's because there's a youngster living there now, but I also think more and more of our Peoria students have begun to see the link be-

Stimulated by a picture and story about dancers from Ghana performing in Peoria's Courthouse square, students focus on African music, the instruments and dancing, and the art forms mentioned in the article. Students find Ghana on a map, check the latitude and tell what similarities there are between Peoria and Ghana. (ICEF 7749/Prendergast)

tween themselves and the world.

In the same paper, there is a story about local Jewish women preparing for an annual food fair. Their quote would make a good discussion for students: "We thought it might be fun to check on the beginnings of the traditional Jewish food . . . what we found out is that there is no traditional Jewish cooking . . . It's a blending—the people adapted their foods to the areas in which they lived."

And there's a small story about a "Walpurgis" (witches night) celebration in a community nearby that has a Swedish heritage. The history behind the old communal village and the comparison with today's Sweden might make a fascinating classroom subject. The King of Sweden visited there last summer and drew large crowds. So also did the Queen of Denmark and the King of Norway, who came to other central Illinois towns last year. In fact, our paper was full of "Scandinavian roots".

A teacher using "Peoria and the World" learns to clip and save these kinds of stories and keep them on file for student projects.

Recently, there have been continuing news stories about Peoria's "Sister City"—Friedrichshafen, Federal Republic of Germany—and about the group of 19 Japanese bankers who were here for four months to study "the customs, behaviour and structure of American banking institutions and corporations".

Also, there have been stories about the Vietnamese who are in our community and articles about people from many other countries becoming citizens in naturalization ceremonies at Peoria's U.S. District Court.

"Our students are so worldly in some ways," says Mrs. Bennett. "Their parents and their grandparents travel and even the students themselves have been places, but there still is an appalling lack of awareness of other people in the world. We need to help them learn more about our global interdependence."

In Peoria, we know that using the newspaper can motivate students and bridge the gap between their textbooks and reality. ■

A Visit to an English Classroom

Iain Guest

14-year old Shishir Kumerjee, from one of the 65,000 villages in Bangladesh, would surely have been astonished if he had known that thousands of miles away, 25 English schoolgirls were discussing how he put his *lungi* on.

But that's precisely what happened one April afternoon at the Oakmead school for girls, near the Southern coastal town of Bournemouth, under the watchful eye of teacher Margaret Daru.

Shishir's demonstration was one of a series of UNICEF slides on life in the village of Khari Khali, in the district of Jessore to the west of Dacca. The lesson was an example of the kind of development education that Margaret encourages in her classes, and it produced an absorbing mixture of curiosity, boredom, ignorance and perceptiveness—not to mention fits of giggling.

Life of women stimulates questions

The first thing that struck teacher Margaret was the devouring interest of the English girls in the life of their young female counterparts in Bangladesh. They knew about saris (dresses) and agreed they looked comfortable. But slides which showed where girls had put lumps of cow dung on the walls of houses to be dried and used for fuel drew cries of disbelief and disgust. Nor did they find the idea of wearing jewelry at the age of five (particularly the nose-studs) at all appealing. They knew full well that girls in that part of the world get married as early as 14—their age—and they sniffed at one slide which illustrated the kind of life a married woman can expect—crouched over a fire in a dark kitchen.

Slides concerning women provoked a barrage of questions, as well as a good deal of knowledge. Could women divorce men? What happened if a woman had only two children? (Highly

In teaching about development, Margaret Daru uses examples of life in the Third World to drive home points she wants to make about England and vice versa. (ICEF 7740/Guest)

Journalist Iain Guest recently visited a girl's school near Bournemouth where he had the opportunity to observe the teacher's skill in stimulating her pupils to think about the world around them.

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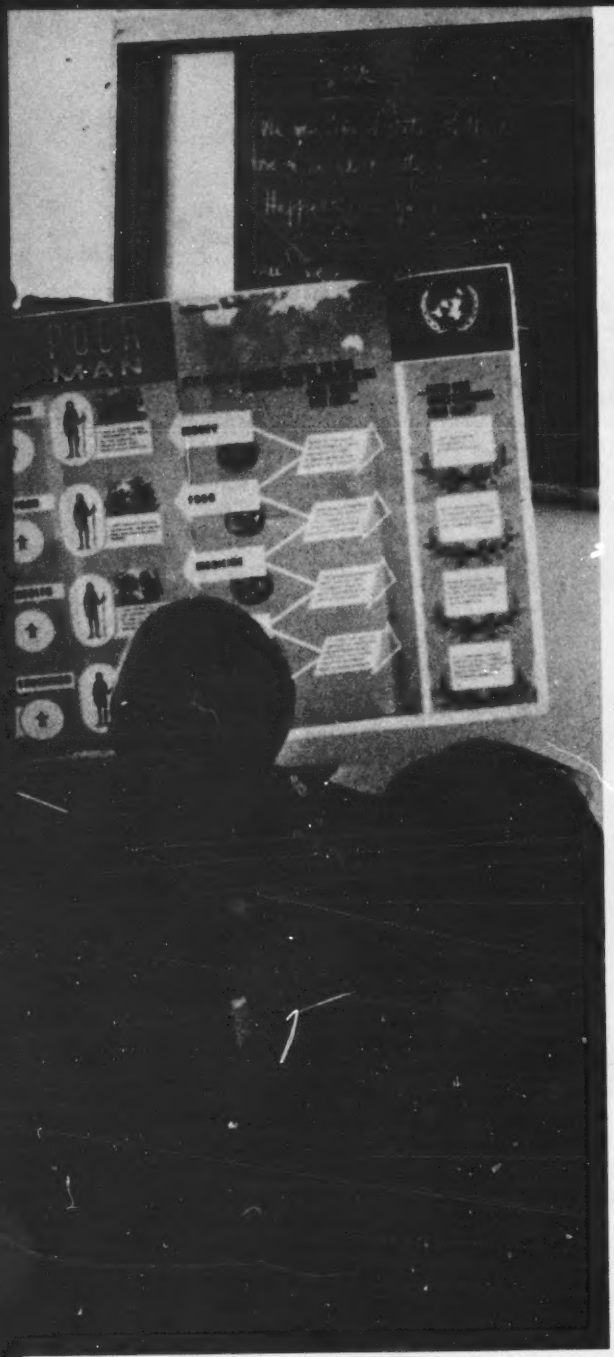


relevant, because children are needed by poor families to help work in the fields—hence the size of families.) What age do you start working? Why can't you choose your husband? Why can't you be seen by strangers after a certain age without wearing a veil (in reference to the Moslem purdah).

Everyone concluded, no doubt correctly, that girls have a hard time in Bangladesh. What can you do with your husband if he treats you badly, asked one 13-year old. Starve him, advised another.

Learning about different lifestyles

Each slide was introduced with questions, and these led to some revealing and often hilarious exchanges. Why, did they think, was milk rarely drunk in Khari Khali? The answers were diverse: "because there is no grass", "because they think cows are sacred", "because they don't know how to milk them", "because they can't clean the milk". All contained a germ of truth, but not quite correct. So the teacher explained: first, very few of the villagers could afford cows. (She was immediately interrupted—how come they have cow dung?) Second, because they have no way of keeping milk fresh. It never occurred to the girls that they have no electricity in Bangladesh villages.

Again, they were asked how do they get heat in Khari Khali? "By rubbing sticks together", "by volcanoes", said another. Why do they build their fires into the floors? "So the wind won't blow the fires out", "so that the fires won't catch onto anything in the house". "So that they can put their pots straight on to the fire". Why do they squat down to cook? "To keep warmer", "because they don't have any chairs". Right second time! Throughout the afternoon, they got better and better.

Some of their answers were a good deal more correct than they themselves knew. How do the villagers make their money? "By what they grow in the fields." How could they make more? "By having more land." They did not know that 41 per cent of the work force in Bangladesh has no land, and landless labourers are the first to suffer from food shortages. They commented on one slide showing children using a handpump that "they were getting fresh water"—crucial in a country where much of the illness comes from impure water. They observed 60-year old Akrur Biswas, one of the largest landowners in the village, (but in fact looking no different from the labourers in his scruffy *lungi*) that he looked "well-fed". Which was right on target: owning rice may not bring great wealth, but it does enable farmers to keep their bellies full.

Some concepts difficult to teach

It was interesting to contrast this perceptiveness with the ignorance. The girls had never actually heard of Bangladesh, although one did know that Mrs. Gandhi had been recent Prime Minister of India, and that India was the country of rice, the Taj Mahal, tea, elephants and snake-charmers.

Some difficult concepts were helped along

with amusing slides. How do you explain to a 13-year old English girl, who has always lived in a city, that farm labourers can't afford to buy proper tools in Bangladesh? Answer—with a slide that shows one steering two bullocks by holding on to their tails, standing on a makeshift wooden plough. The first reaction of "poor cow" quickly gave way to a thoughtful discussion.

But more general concepts like poverty and bad education were almost impossible to put across. The girls understood the significance of makeshift schools which are flooded during rains, and the fact that only four teachers are teaching 250 pupils in the primary school, compared with the 35 teachers for 600 pupils in their own school of Oakmead. This, they agreed, spells something very wrong with education in Bangladesh.

But they didn't understand the significance of 80 per cent of the country's children being unable to read or write. "You see, they are very spoiled here", explained teacher Margaret Daru later. "The state, or Dad, pays for everything. The idea of not being at school—being illiterate—is unthinkable, despite the fact that there is illiteracy in Britain too."

Similar problems occurred with medicine and hygiene. Perhaps understandably, any talk about the lack of toilets was drowned in giggling. They did guess correctly that 26-year old Alauddin was cleaning his teeth with a piece of cane, but more basic concepts such as preventive medicine through the use of handpumps were incomprehensible. Malnutrition was also difficult to explain. Health, food, sanitation—like education—are all things that English children take for granted.

There was one exception. In one slide a tiny girl with measles is shown being carried around by her sister. Measles is known the world over, and later when asked for a comment on all the slides, 13-year old Marie Brown singled out this slide. "I remember the girl holding her little sister. If she keeps holding her, she too could catch measles and die. I think they should get more doctors out there, to teach them about quarantine, and get medicines to cure illnesses."

Affluence affects responses

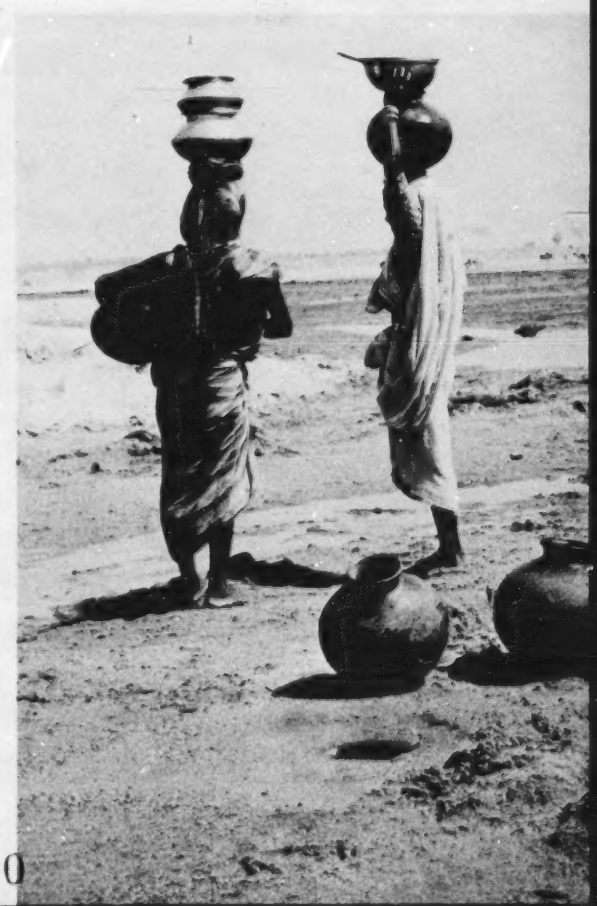
Four of Marie's friends, when asked for their comments, remembered: the bad roofs on the schools, the jewelry in their noses, the pretty sari, the home-made fishing nets, the cows being killed (a picture of the Moslem Eid festival, where cattle are slaughtered in public) and, a baby under a wickerwork basket to protect him.

The question for Margaret was: how much had they absorbed about the general poverty of the village? They remembered one little girl who looked "very thin", and concluded that most of them "didn't have much to look forward to". But such comments were vague, and probably acquired from parents. This reminded teacher Margaret Daru that while cooking and clothes *are* remembered, poverty in the abstract is a difficult notion to convey to girls brought up in an English seaside resort.

"We are so affluent in Britain," she explains. "We can buy anything we want, and we don't know what it means to have to work at something. The shops are always full, and all these girls have at least two changes of clothing."

Margaret also concluded that the younger girls had been more interested in the slides than the 15 and 16-year olds. "Elder girls are more materialistic, preoccupied by boyfriends. They think that school is a dead bore. They've been so secure for so long, it's difficult to interest

To dramatize the plight of women in developing countries who must walk miles each day for water, the teacher had her students carry gallon buckets on their heads, in similar fashion. (ICEF 5310/Vajrathon)



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them in anything outside."

Meaningful comparisons

Margaret's main aim in teaching about development is to inform her pupils about their own lives just as much as the lives of children on the other side of the world. So she uses examples of life in the Third World to drive home points she wants to make about England, and vice versa.

This means that the background of her pupils has a crucial bearing on their receptiveness. She has been teaching at Oakmead for four years. Before that she taught in a school north of London which had a heavy percentage of immigrant children. The level of interest and awareness was higher. "They all had the benefit of seeing children from different cultures around them all the time," she recalls. "It made it much easier to explain some of these issues."

The Oakmead school is, however, in one of the less affluent areas of Bournemouth, where there are one-parent families, unemployment, and plenty of problems caused by a shortage of housing. Pupils at Oakmead also take a course in child care when they are 15.

Margaret noticed during the class that pupils understood the concept of the "extended family" in Bangladesh—a concept which outsiders might expect to be more complex than poverty. "Families here have had to split up" says Margaret. "They don't like it. It is difficult to visit a married sister, because she might have had to move to the other side of town where the houses are available."

Stimulating understanding and action

Margaret has to use considerable ingenuity to explain development to her pupils. She picks her examples with care, and wherever possible involves some practical work. Last year, in Britain, the summer was marked by a prolonged drought, and the students at Oakmead, like everyone else in the country, were being exhorted not to waste water. Imagine their surprise when Margaret Daru told them to fill a gallon bucket and carry it round the hockey pitch without spilling any.

They spilled plenty and felt uncomfortable about it. "Now," she said, "imagine what it's like to carry water that distance on your head three times a day in countries where it's in much shorter supply!" She used this example to show the need for more wells nearer home in the Indian sub-continent.

She teaches religious studies and social studies, and spends about two hours a week with each age group on what she calls the Third World. She finds commodities an ideal peg on which to explain the mixture of self-interest and moral obligation that makes it necessary for the West to help Third World countries.

Her introduction of the study of aspects of world development through the work of international agencies such as UNICEF has now led to its acceptance by regional education authorities within the syllabus for the certificate of secondary education (CSE) examination.

Despite the mixed reaction to the slides, she feels there is plenty of compassion among the pupils for those who are worse off. This year she organized 45 girls to do a march through the picturesque New Forest. They raised £200 (about US $342) to help victims of an earthquake in Indonesia. Called the Java Trail, the exercise was organized by OXFAM. The year before, they raised £600 (about US $1026) for the blind. This year, the school has just decided that cancer relief is to be the cause. It may have less obvious relevance to the Third World than blindness or earthquakes, but to Margaret the aim is the same—teaching children that there are people less well off than themselves, and giving them something practical to do about it. ■

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now, the student

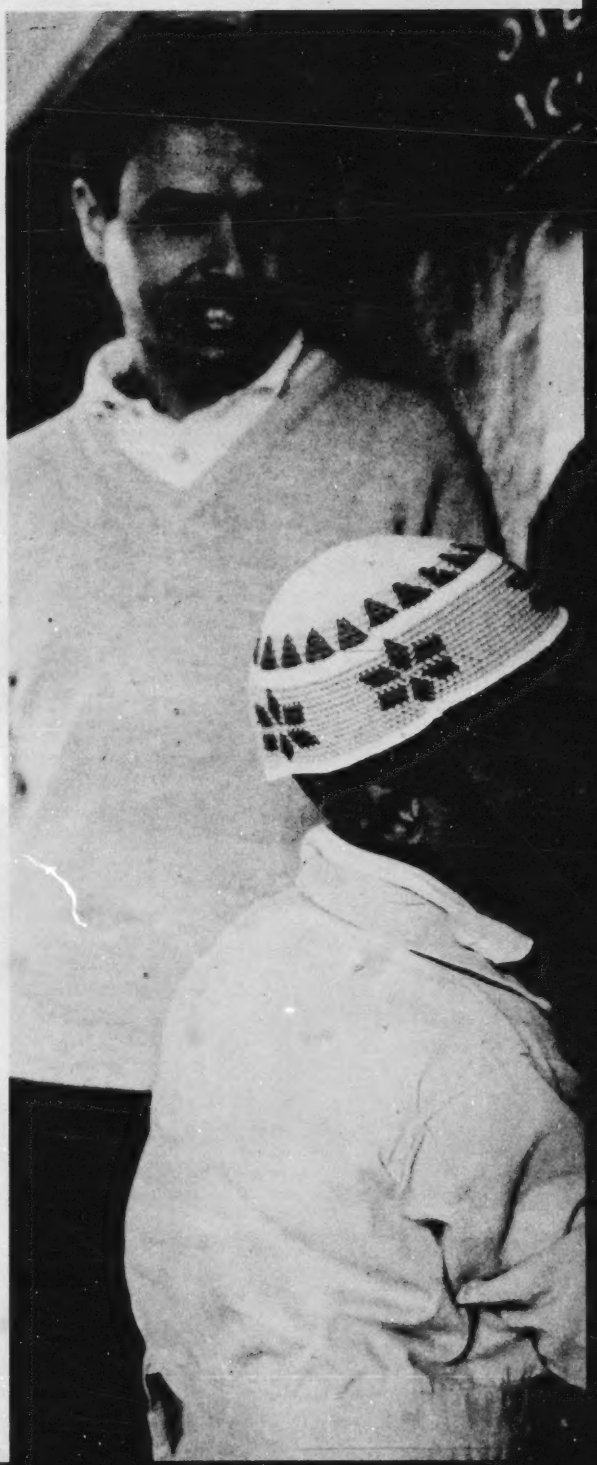
Seymour Fersh

Traditionally, the major function of schools has been to pass along from teacher to student the accumulated wisdom of a particular, shared culture. It was appropriate for teachers to master a body of knowledge and to help train others who could benefit from such a reservoir of valuable know-what and know-how. This kind of schooling is still appropriate in tradition-directed situations where the elders know best the kinds of behaviour that are most likely to be effective for survival and fulfillment.

When conditions are changing rapidly, it is not likely that traditional kinds of schooling will continue to be appropriate. We live in such times. Unprecedented changes are occurring all over the world and to the world overall. Moreover, the nature of change itself is changing—there is more of it and at an accelerating rate.

In this kind of world, students will obviously need to know more about new kinds of content but an additional kind of learning will become increasingly crucial—the capacity to learn *from* the world. This kind of learning will place greater emphasis on the student as the subject with selected content used to help her or him become more self-educating and more self-directing. Especially in the elementary schools, the student needs to develop skills, understandings, attitudes, perceptions, appreciations and actions that encourage confidence in one's ability to shape as well as share, to create as well as adapt to changing conditions.

Dr. Seymour Fersh teaches at the College of Education, Fairleigh Dickinson University. For many years he was Education Director of the Asia Society.



Passing along wisdom of a particular culture from teacher to student is still appropriate in tradition-directed situations. But when conditions change rapidly, the curriculum must be organized more around student-centred achievements than around content-centred units. This will help to give the student new perceptions. (ICEF 7265/Allan)

is the subject

Using cultural content to self-educate

A first step would be to organize the curriculum more around student-centred achievements rather than around content-centred units. Content, of course, should always be authentic and important; more important, however, will be the purposes for which the content was selected. For example, in early grades we can begin to help students experience responses such as: "I never thought of that . . ." The purpose would be to begin having students become comfortable and even pleased when they discover that their assumption can be reversed. This process can often be achieved with existing study units if we use them for student-centred rather than content-centred purposes.

For example, there are often units in elementary grades in which life in other cultures is studied. One aspect is to describe the kinds of clothing. This can be done to help students know *about* different clothing styles but it can also help them learn *from* the differences.

For instance, in learning about the Indian sari, students will come to know that it has a standard length; does not suffer from broken zippers and buttons while being laundered; can stay in fashion for a lifetime or more; is so flexible and versatile that it can be shortened for work in the fields and lengthened for modesty in social and religious occasions; and is functional and comfortable throughout all parts of India and its changing climate. In so many ways, the sari reveals and represents essental facts of Indian life and culture.

If a student were asked while learning about the sari what was being taught, she or he would most likely say that the lesson was about clothing in India. Of course, on one level this would be true—and this assumption would be strengthened if the discussion and questions were concerned with the sari itself. But when the sari was being discussed, it is also probably true that students were recognizing the contrast to American dress and were experiencing "I never thought of that . . ." and "I never appreciated

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that . . ." kinds of awareness. It is *these* lessons that are essential for helping students to become self-educating. The students themselves do not necessarily have to be alert to our educational purposes but we do.

These purposes can be encouraged by using cultural studies as a unique kind of content especially useful for helping students transcend their own cultural conditioning. They will increasingly need this ability because more and more they will be living in a new culture: the future. They will have the opportunity to be culture-creators as well as being culture inheritors.

Becoming our own teachers

How we respond to the value of "I never thought of that . . ." kinds of responses is itself an indicator of our educational philosophy. If we believe that people increasingly will need to be self-educating then we can convert "culture shock" into cultural encounters in which we can all benefit from the awareness and stimulation that comes from new perspectives. It is the kind of education which Yu-kung Chu calls, "interior orientation" in which personal inner resources are developed and strengthened by recognizing that "it is not the environment that educates the child; it is the inner reactions of the child to the environment."

It is also the kind of education of which Daniel Boorstin talks, "a playful spirit, an exploring spirit... of being willing to go and look for something you don't know of. It's the search for the unknown... that means the testing of things, seeing what is possible." It's the zest with which Margaret Mead talks of her greatest greed being "the greed for new experiences".

It is delightful and encouraging that words such as human, humility and humour are found close together in the dictionary. They need also to be found closer in life. We must appreciate more the seriousness of humour ("a changing and uncertain state of mind... incongruous") as a helpful learning style for becoming self-educating. Also, the special contribution of humility ("freedom from pride and arrogance") will receive more recognition in the curriculum where the student is the subject.

But, more than ever, we need to become our own teachers in a world where educated selves will be able to continue the process of self-educating. ■

In teaching about life in other cultures one aspect is to describe the kinds of clothing. This can be done to help students know *about* different clothing styles, but it can also help them learn *from* the differences. In learning about the *sari*, for example, students can be taught to understand its versatility and appropriateness for Indian life and culture. (ICEF 4293/Ling)

Collecting money for the "Canada Fast" nationwide programme. Students devote one day of study to the global dilemma and forgo lunch. The money normally spent on this meal is donated to UNICEF and CANSAVE, the national sponsor. (ICEF 7742/Clarke)

"CANADA FAST": Canadian Students Study-and ACT

John Boone

In the simplest possible terms we are in trouble. We face a future fraught with peril. The list of dangers is awesome: environmental deterioration, the impact of rampant technology, the depletion of world resources, the all pervasive threa of nuclear war or "conventional wars of redistribution", the increasing disparity between rich and poor with its horrendous consequences for gl al development and the widespread anxiet of a society that is beginning to sense catastrophe.

Student initiatives

This conclusion, reached by a group of students of politics at LaSalle Secondary School in November of 1974, led to the creation of "Canada Fast".

Confronted by the pessimism and despair of their conclusion, the students asked, "What can we do?" With an optimism characteristic of youth they decided that they should take their information beyond the classroom and develop a programme of action that would help to alleviate some of the very real dangers they perceived.

In the discussions which followed, three points became paramount: the programme had to reach a wide audience, the programme had to develop an awareness of global issues, and the programme had to be experiential as well as intellectual. The result, after much deliberation, was Canada Fast.

Consistent with their original objectives, the students outlined two primary purposes for Canada Fast:

1. To have all secondary school students and teachers in Canada devote one day of study to the global dilemma from the point of view of the various subject disciplines they were involved in, in a normal school day.

2. To have each participant forego lunch during the programme and donate the money normally spent on this meal to UNICEF and CANSAVE, the national sponsor.

Developing strategies and material

While the conception of the programme was difficult, its implementation was to prove even

John Boone is National Chairman of "Canada Fast" and Vice Principal of the LaSalle Secondary School in Kingston, Ontario, Canada.

more formidable. The students established an organization and began the task of developing strategies and materials suitable to the programme. They sought and received support from a variety of sources including the ten ministries of education in Canada and the Prime Minister. They established a cooperative arrangement with Mac Freeman and his students at the Faculty of Education at Queens University which resulted in the production of some excellent materials. With the support and aid of a small grant from the local secondary school federation ($300) they purchased the postage necessary to contact all secondary schools in Canada. Working in classrooms, living rooms and basements, the students managed, in the short space of six weeks, to send over 5,000 letters to principals and student government leaders across the nation.

Response from the schools

The response from educational and political leaders was excellent, but the response from the schools fell short of their expectations. Sixty-eight schools, representing all provinces, participated in the first Canada Fast in 1975. Although the response appeared small relative to the number of letters sent, it did represent over 30,000 participants and the positive reaction of the participating schools was very encouraging to the students.

It should be noted at this point that the only guarantee the students gave the national sponsors was that they personally would study, fast and donate their lunch money to the project—participation by students in the rest of the nation was a bonus. Thus the project could not fail. The absence of any possibility of failure was (and is) a very important factor in maintaining the motivation and energy necessary to operate the programme.

Second effort more sophisticated

The second national Canada Fast was held on May 4, 1977. The programme objectives remained the same, but the implementation was much more sophisticated, primarily because of the efforts of Gail Smith of UNICEF and Bill Stock of CANSAVE. With the assistance of many UNICEF and CANSAVE volunteers, Canada Fast '77 attracted much wider support. Over 200 schools across the nation participated, a three-fold increase over Canada Fast '75.

The operation of the programme at the school level was also more sophisticated in 1977. For example, the LaSalle programme on May 4 was superb. The entire day was devoted to a study of various aspects of the global dilemma from many points of view. Students and teachers discussed a variety of topics including the problem of world literacy, the Science and Ethics of population control, the world food crisis, poverty and affluence, and so on. Plays dealing with development themes, computer simulations, music, art, film and public presentations added interest and variety to the programme. The cafeteria became a place for discussion instead of for eating, and the hunger shared by teachers and students brought a spirit of cooperation and cohesiveness seldom achieved in our modern secondary schools. Reports received indicate that many schools shared the LaSalle experience.

Increasing participation

The result of the project? Approximately 100,000 students, teachers and interested members of communities participated this year. UNICEF and CANSAVE received substantial donations for development aid, and we believe the project did assist in developing an increased awareness of many aspects of the global dilemma among the participants.

Perhaps the aims and aspirations of the project were best described by Prime Minister Trudeau. In an open letter to Canadian students, he stated:

"As you take the time to share your concerns with one another, you will not only be contributing your tangible sums of money for the welfare of others, but you will be taking part in another vital aspect of "The Global Dilemma"—that of enlightening and changing the attitudes and values that exist within a society. This task demands of us a commitment to understand what it is to give of ourselves for the well-being of others and to choose to do so, to choose to share."

A commitment to understand—a commitment to share—is the essence of Canada Fast. It is our hope that students and teachers in other nations will also accept Mr. Trudeau's words, adopt similar programmes and forge an international partnership to study and seek solutions to the very perplexing problems which face us in the last quarter of this century. If other programmes such as Canada Fast could be carried out—perhaps America Fast, Britain Fast and ultimately World Fast—we can unleash the creativity and energy of youth in the search for solutions to global problems and look forward with some optimism to a better world. ■

Philippine students learn about nutrition first-hand by helping to serve hot school lunches. This activity is part of the country's education system which is completely integrated around a single theme: development. Development demands action by everyone in the community, including young children. As a regular part of school work, children can also be seen cleaning streets and canals and tending vegetable gardens and animals. (ICEF 5174/ Breitenbach)

New Vistas for Today's Teachers

Adelaide Kernochan

January 21—In flight

Here I am, flying over the red savannah on my way from Cameroon to UNESCO in Paris and after that—Austria, India and the Philippines. Two months to visit other UNESCO Associated Schools and see at first-hand their pilot work in international education. As one of the three people to be awarded this annual UNESCO travelling fellowship, I feel I am fortunate indeed.

Long a participant in UNESCO's Associated Schools Project, Adelaide Kernochan offers an overview of its efforts to develop education for international understanding. The teacher and projects described are fictional only in the sense that they are composites gleaned from UNESCO reports and interviews.

This will be my first chance to view the Associated Schools Project as a whole. Of course, I am aware that our school is part of a 24-year old world-wide network, now grown to over a thousand primary and secondary schools and teacher-training institutions in 65 countries, and that each of us is exploring different ways to de-

velop education for international understanding. Since our school became a participant seven years ago, my own approach has been to encourage an "ouverture d'esprit" and a sense of "belonging and feeling part of every country in the world", as one student expressed it. Nevertheless, I've always been too busy before this to analyze where we really want to go and how to get there.

January 28—France

UNESCO Headquarters is certainly the right place to begin; already my ideas about the goals of international education have expanded.

The Associated Schools Project is an activity of the Section of Education for International Cooperation and Peace—an invaluable reservoir of information. Working here in the Education Sector, as well as in other UNESCO sectors dealing with culture, science and communications, people find it easy to have a "global perspective". When many seemingly isolated developments are brought together, one can see a general movement towards a world community.

As an educator preparing students for the next century, I feel it's important to visualize what the world community will be like. Its outlines seem much clearer since, while I was here, I was lucky enough to be able to observe a meeting of experts on the New International Economic Order. The name is misleading: apparently what is envisaged is a dynamic society where the emphasis is not on monetary gain, but rather on a full life for each individual (the model the experts described seemed very like many egalitarian villages in Africa: mutual respect and support, work and resources fairly shared, and joint action for the common good). All agreed that in the next century, with at least triple today's population and limited resources, more just and workable relationships will be needed.

The original title of the Associated Schools Project used the phrase, "education for living in a world community". Now the New International Economic Order makes this goal particularly appropriate—and urgent. In what ways are we helping students develop knowledge and skills, values, attitudes and habits needed in this new society? What more needs to be done?

February 12—Austria

Today (in the snow!) I visited an impressive pilot project intended to develop appreciation of diversity—a major goal of the Associated Schools Project. It illuminated some of the difficulties in intercultural education faced particularly by schools in industrialized countries.

This project dealt with the "problem" of the millions of workers who have migrated, mainly from Africa, Asia, the Caribbean, the Middle East and other countries in Europe to fill the lowest paying jobs in many Western European countries. The teachers in this Associated School decided to see whether hostility could be reduced if students knew more about the backgrounds of these "foreigners". Accordingly, they began an in-depth study of Turkey, the home country of many of the workers. Following research on its past empire and artistic accomplishments, students investigated its present economic conditions and aspirations.

In the final evaluation, behold a new dilemma! When asked whether they would be willing to live and work in Turkey, some students admitted they were "too indolent", "the misery would be too much for them" or "they dreaded the climate, illnesses and uncertainties of a foreign world". In other words, added knowledge did not produce the intended feelings of empathy for the people or their problems; instead it may actually have magnified some students' unspoken assumption that "we rich" are better than "those poor people".

To change this attitude, the teachers will now try more person-to-person contacts: the use of migrant workers and their families as resource persons in the classroom, service in the Turkish reception centre and possibly a trip to the village from which some of the foreign students have come.

March 1—India

At a school I visited today, two class groups described a project on the rights of women. Each had investigated the subject in a different way. One compared the Universal Declaration of Human Rights with the actual practices regarding men and women in five representative countries. The other group used surveys and interviews to explore the role of women in their own families and community.

It was moving to witness the deep concern of these young people and their sense that they could help through their own day-to-day actions. This kind of community-based education is one of the promising new trends in Associated Schools' work. World problems no longer seem

abstract and remote. Equal rights and development are understood as enduring concerns of people everywhere—shared hopes and needs which form the base of an emerging world community.

March 12—Philippines

At last I have seen a complete example of "education for living in a world community". Embracing the entire K-12 curriculum in all subjects, the educational programme here is integrated around a single theme: development—the development of individuals, communities, societies, nations, the world. Different disciplines at different levels take up different aspects of development, such as water, environment, food or population.

The world is perceived as a single developing system. It is not divided into "developed" and "developing"; in fact, all parts are considered to be in the process of development of some kind. The goal of this development, however, is not industrialization but instead the full realization of the potential of each country and each person.

This education is dynamic. Gone are the concepts of static societies and immutable truths or learning confined to a few years inside the classroom. The past and future become vital parts of any topic studied.

Cooperation is the means to development. Not only must nations in the UN cooperate to develop the world community but people, too, can find greater fulfillment *through* joint action. They are not diminished but augmented by being part of a group.

Development demands action by everyone in the community, including young children. As a regular part of school work, children can be seen cleaning streets and canals and tending vegetable gardens and animals. They are enthusiastic about this work, which they have helped to choose and plan and they seem to appreciate the real contribution they are making to the development of their communities and the nation as well.

March 20—In-flight

Homeward bound! Through this experience, an international education in itself, I have grown professionally and personally. I have seen that global teaching can be vital and rewarding when approached in human terms and tied to projects which involve students. Even more, I have a broader view of education—what it is and what it must become in order to meet the demands of the 21st century.

We are preparing young people to live in a world community where each will grow and contribute in his or her own special way. Therefore, international education cannot be peripheral or piecemeal; it must be the essence of education itself. In Sweden where the entire school experience, from pre-kindergarten through university, is being internationalized, they call this education "development of the whole person in a global context".

I do not think of such education as a chore, a duty to teach about desperate global problems in order to survive. Not at all. Madame Pandit of India once said to some children at the United Nations, "What is happening in the world today is more amazing and more wonderful than all the adventure tales of conquering heroes." I want my students to be free from fears and prejudice, to marvel at the diversity and creativity of human beings and at the same time to feel—almost tangibly—their one-ness with people and nature. I hope their lives will have more meaning because they sense that they are part of great movements in the world's development.

Finally, after weeks among creative, committed people in this UNESCO programme, I now believe that a world community may indeed evolve. How can we as teachers help? We can practice Robert Buron's idea: "To change the world . . . we must create around us a small island of that other world to which we aspire." ■

Self-Discovery Through Studying Others

Donald N. Morris

Children in classrooms all across the United States are learning about themselves and their own communities by learning about UNICEF and the many ways it touches the lives and communities of children around the world. UNICEF and UNICEF-related materials are being used increasingly from Maine to California and from Florida to Washington, as well as in Alaska and Hawaii.

But how can learning about *others* and their basic needs help us learn about ourselves?

Rudyard Kipling said it many years ago, writing: "And what would he know of England who only England knows?" More recently it was clearly expressed by the Utah State Board of Education in a position paper on international education: "The single most important educational reason for studying other societies is that it helps us to understand our own."

As one example, in every elementary school in Hawaii children are studying units on global interdependence and the way UNICEF, along with the World Health Organization, has worked to make all children safer and healthier by removing the threat of smallpox. They learn that over the centuries *variola* or smallpox has spread from country to country, killing many millions of children and adults, but that in the last ten years UNICEF has assisted in the manufacture and supply of smallpox vaccines to protect millions of children in Asia, Africa and Latin America. In addition, these efforts to stamp out smallpox in the developing world are related to their own experience of vaccination upon entering school.

But learning how UNICEF helps protect the health of all by assisting those in greatest need is only one part of the story. Primary school children from suburban Boston, rural Appalachia and inner city Chicago, to the schools on the Pacific Coast and in the mountain and desert West are studying about UNICEF and the Rights of the Child. They are learning how UNICEF works to help guarantee these rights by providing basic services to meet the basic needs of children around the globe.

A global viewpoint for all

Sometimes parents and even educators have the mistaken notion that the study of global

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Students enjoy themselves while learning about the world's population problem as portrayed by Isaac Asimov in his book, *Earth: Our Crowded Space-Ship*, published in cooperation with UNICEF. (ICEF 7753/P. Morris)

problems in our world today is an abstract area of the curriculum best left to the secondary and college level social sciences and then mainly in elective courses for better students. Nothing could be further from the truth! Such study in a rapidly changing world must be viewed as basic, rather than elective and as a part of the core of studies for all students rather than elitist as still perceived by some. Furthermore, to be effective it must be introduced early, during that important period of childhood and pre-adolescence, when children are forming attitudes and perspectives on the world which will shape their judgement and behaviour as citizens of a global community.

Emphasizing this point for educators in his state, California Superintendent of Public Instruction, Wilson Riles, states:

"I firmly believe we are reaching a state of global interdependency where indeed the starvation of masses in Africa, the political upheavals in nations around the world, and the control of resources by countries far from our shores have momentous effects on our own society. Unless the children in our schools are taught to understand these forces and are assisted to develop empathy for those peoples less fortunate than ourselves, as well as a commitment to participate in a process of developing solutions, I fear that the survival of all the world's peoples will be jeopardized."

Speaking to a meeting of the Council of Chief State School Officers recently, the New Jersey Commissioner of Education, Fred Burke, reinforced this sense of the self-other relationship, the idea of human interdependence of which Riles speaks. In his opening remarks on global perspectives in education, Burke emphasized that "the purpose of education is self-discovery . . . and the process of education is the granting of dignity"—a concept which he maintains is not divisible, but which must be granted to

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everyone if it is to be valid for anyone.

Thus, when I visit classrooms of young children of farm workers in California and of children of the cities in New Jersey and see their teachers discussing and showing pictures of rural and city children in the developing world whose lives have been touched by UNICEF-assisted programmes, I know that they are dealing with some of the *most important* aspects of curriculum along with reading, writing and arithmetic. And when I visit a class of seven-year olds in rural Georgia and find these children learning about basic human rights and the way UNICEF helps to promote these rights for children of all races, religions and nationalities, I know that they are engaged in *basic* education as well as responding to a primary concern of a Georgia farmer who has become a world leader and spokesman for global human rights.

UNICEF *is* what UNICEF *does*

How then can UNICEF be used most effectively in elementary and secondary classrooms? The first step is for the teacher to understand UNICEF. Basically, UNICEF *is* what UNICEF *does*.

Teachers need to understand and to help their students learn that UNICEF is people who know and care; people who blend their knowing and caring with acting and helping.

In a way UNICEF is the students of P.S. 173 in the shadow of the George Washington Bridge on Manhattan Island, who, after learning about the World Child Emergency, worked for months making artworks and crafts, and collected items from homes and neighbourhoods for a bazaar at which they raised over $1,000 for UNICEF. Theirs was more than a fund raising operation as these students used the opportunity to learn more about UNICEF and the lives and cultures of many of the children they were helping.

UNICEF is also reflected in the total curriculum of another inner city school in Chicago. With a very multi-ethnic student body from a wide range of socio-economic backgrounds, Louise May Alcott Elementary School uses UNICEF as an important part of their global theme each year. In 1973-74 the school chose global interdependence as the key organizing concept throughout their curriculum from kindergarten through the upper grades.

Themes for 1974-75, 1975-76 and 1976-77 were respectively: The Storyteller in Cultures Around the World; The Contributions of Other Nations and Cultures to Our Bicentennial, and Reading for Global Understanding. In a recent interview with the principal, Miss McManus, I learned that every classroom was using the UNICEF Wall Calendar to learn more about the holidays and special celebrations of other cultures and nations. Miss McManus also emphasized that they are using a variety of teaching kits and mini-units from the U.S. Committee for UNICEF School Services programme and the Information Center on Children's Cultures.

Simulating disasters—a teaching tool

At the junior high school level the Nashville and Davidson County (Tennessee) Schools are all using the new U.S. Committee for UNICEF material, "Our Restless Earth" as a part of their earth science program. As the objectives of this four-part unit state, these junior high students are using simplified earth science concepts to learn more about "the interrelatedness of this relatively thin and fragile crust on which we all live" while at the same time learning about "human responses—the caring for victims of earthquakes and related disasters". In one lesson, a favorite with most students, a role playing simulation activity is used to make an "earthquake" in the classroom. Following the "quake", students make estimates of casualties, and depending on climate, season, and the extent of destruction, they are asked to decide what kinds of aid would most likely be needed first (food and safe water, medical supplies, blankets and tents, etc.). Then the simulated disaster is compared to some recent earthquakes and the kinds of aid UNICEF has provided in those cases.

Dynamic teaching helps self-discovery

High schools across the country have used a variety of UNICEF material in social studies classes as well as in youth action-centred programmes for UNICEF fund raising purposes. A popular secondary teacher's kit, "Teaching About World Hunger", makes use of a lesson on the analysis of types of questions. At the same time that the question analysis skills are being learned, the answers to these questions provide highly relevant content (including some of the most difficult questions asked of UNICEF representatives with regard to assistance to hungry and malnourished children).

The kit helps teachers and students examine: (1) questions that are based on erroneous assumptions; (2) questions that are worded to evoke only those answers consistent with the

A wallsheet, *Our Restless Earth*, prepared by the U.S. Committee for UNICEF, is used as part of the earth science programme in many classrooms. (ICEF 7754/P. Morris)

bias of the questioner; and (3) questions that seem relevant, but which actually divert attention from the central issue of the general topic. The guide then draws on a variety of resource material to answer specific questions dealing with "triage" or the "lifeboat theory", domestic versus foreign needs, and the food/population issue or "why feed people who will just make more people".

Many educators believe that the importance of using topics related to UNICEF and its work with children is not just to promote better understanding and awareness of UNICEF, but rather to help discover within ourselves a common humanity and an appreciation of the dignity and worth of each human being. At the beginning of the 1976-77 school year, all California schools received a letter from their State Superintendent urging active participation in UNICEF Day programmes and commending the use of global education materials relating to UNICEF in their classrooms. Included in that letter were the following words in which Dr. Riles personalized the urgency and the challenge to the educators:

"The importance of my participaton—and of yours—lies not only in the resulting benefit to the millions of youngsters in developing countries whose future depends on UNICEF assistance but in the rewards that involvement will bring to our own young charges in the California public school systems . . . I commend to you the U.S. Committee for UNICEF's excellent global education material as well as the opportunity or involvement that UNICEF Day (October 31) will allow the students in your district, school or class."

If we are to provide a meaningful education for our children in this changing world, it would seem that teaching about other children in a context which facilitates self-discovery and the granting of dignity to one and all is the way to proceed. Such teaching must be *dynamic*, rather than static. It must minimize rote learning of factual content such as the matching of capitals with countries assisted by UNICEF, or even the learning of the formal organizational structure of UNICEF within the UN family. Rather, such teaching must foster an appreciation of the various cultures of other children as well as an appreciation of the common needs of all. It must help to develop the common humanity expressed in caring and sharing and in increasing recognition of our *interdependent responsibility*. But, most of all, such dynamic education must allow opportunities for the active involvement of our children as they learn about the world's children and about UNICEF.

International Year of the Child

The 1977-78 and 1978-79 school years offer an unusual opportunity to involve children to a greater degree than before through the inclusion of topics related to the International Year of the Child (IYC), scheduled to be celebrated throughout 1979, the 20th Anniversary of the UN Declaration of the Rights of the Child. IYC-related themes and topics can be included in many areas of the curriculum during the preparatory period in which IYC conferences will be held across the United States as well as in many other parts of the world. What more appropriate context could be found for launching a truly global, intercultural perspective in education which would have as its basis the granting of dignity to every child and be rooted and actively supported in the local communities and classrooms of our nation? ■

FURTHER INFORMATION ABOUT UNICEF
AND ITS WORK MAY BE OBTAINED FROM:

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Palais des Nations, CH 1211, Geneva 10, Switzerland

UNICEF Regional Office for East Africa
P.O. Box 44145, Nairobi, Kenya

UNICEF Regional Office for Nigeria and Ghana
P.O. Box 1282, Lagos, Nigeria

UNICEF Regional Office for West Africa
P.O. Box 4443, Abidjan Plateau, Ivory Coast

UNICEF Regional Office for the Americas
Oficina Regional para las Americas, Avenida Isidora
Goyenechea 3322, Casilla 13970, Santiago, Chile

UNICEF Regional Office for East Asia and Pakistan
P.O. Box 2-154, Bangkok, Thailand

UNICEF Regional Office for the Eastern Mediterranean
P.O. Box 5902, Beirut, Lebanon

UNICEF Regional Office for South Central Asia
11 Jorbagh, New Delhi 3, India

UNICEF Office for Australia and New Zealand
P.O. Box 4045, G.P.O., Sydney, Australia

Or the UNICEF area or country office nearest you

INFORMATION MAY ALSO BE OBTAINED FROM THE
FOLLOWING COMMITTEES FOR UNICEF:

Australia: UNICEF Committee of Australia
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Belgium: Belgian Committee for UNICEF
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1040 Brussels 4

Bulgaria: Bulgarian Committee for UNICEF
c/o Ministry of Public Health and Social Welfare
5 Place Lenine, Sofia

Canada: Canadian UNICEF Committee
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Toronto, Ontario M4S 2LB

Cyprus: United Nations Association of Cyprus
Sub-Committee for UNICEF, P.O. Box 1835
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Czechoslovakia: Czechoslovak Committee for
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